

THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION."—Ps. li. 18.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND, (PA.)

VOL. I.]

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[No. 31.

KENTUCKY COLLEGE.

Address of the Synod of Kentucky, and plan devised at the late session of that body, for the establishment of a new literary institution, to be denominated "The Kentucky College."

In every age the instruction of youth has been regarded as a subject of peculiar importance by the good and wise.

They have ever admitted that the best interests of the community are inseparably connected with, and dependent upon, the character and management of those literary institutions, which contribute to form the minds, fix the principles and regulate the morals of the rising generation. The Synod of Kentucky, feeling in common with their fellow citizens a lively concern in every thing that can influence the destinies of their country, and acting, moreover, under the high responsibility of guardians of the Church of Christ, cannot but consider it their right and duty to take cognizance of the interests of literature within their bounds, and vigilantly to inspect every measure connected with this subject, which promises to exert a decided influence over the morals and religion of the country. This duty, at all times imperative, becomes still more pressing when seminaries of learning are placed under a controul which obviously threatens to desecrate the one and totally subvert the other. The Synod conceive, that under such circumstances, they would be chargeable with the most criminal negligence, did they not immediately resort to such means as Divine Providence has placed within their power, for the counteraction of the evil in its very commencement.

We live in an age when it is not necessary to prove, that the Bible alone reflects adequate lights, on those broad and firm foundations of morality, on which every community, and especially every popular government, must necessarily rest for order, stability and strength. The declaration of the immortal Washington, whom we all revere as (under God) the father of his country and founder of our liberties, ought never to be forgotten by any American.

Speaking of those dispositions and habits which lead to political prosperity, he declares religion and morality to be indispensable supports:—"In vain, says he, would that man claim the tribute of patriotism, who should labour to subvert those great pillars of human happiness, those firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connexions with public and private felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in our courts of justice?"

He charges us, with caution to indulge the

supposition, that morality can be maintained without religion; and while insisting upon virtue and morality, as the necessary springs of popular government, proposes this energetic question, which seems this day directly to address itself to us: "who, that is a sincere friend of such governments, can look with indifference upon attempts to shake the foundation of the fabric?"

But the Christian Philosopher, in addition to those considerations which relate to the present life, feels himself urged by still higher and more noble motives. He regards as an ultimate object of primary importance, to which all instruction should be subservient, that immortal happiness which the holy scriptures teach us to expect and desire beyond the grave. He therefore considers the Bible as the first and by far the most important text book which he can put into the hand of his child. To the classics and to philosophy he appeals for those lesser lights which ennoble the soul of man, but never does for a moment suppose, that the doctrines of the Holy Bible can be dispensed with.

Equally certain is he, that if its solemn truths and precepts are to exert a paramount influence over the destinies of society, it is indispensable in the present state of things, that the attainment of a proper acquaintance with them, have a place in those courses of literary instruction which are designed to form the characters of those who attend upon them, and that in a majority of cases they are to be learned there, if ever learned at all.

Nor is it sufficient that the rising generation become habituated to recognize the authority of the Holy Scriptures, and to refer to their decision as the standard of public morals. The experience of ages has often taught how possible it is, to institute and give currency to a process of reasoning, which, while it professes to acknowledge the authority of the Holy Scriptures, completely subverts their authority by neutralizing or merging every principle, on which their influence is based.

The Synod of Kentucky regret that necessity, which compels them to remark, that the people of the United States are by no means strangers to unhappy consequences naturally resulting from such a state of things. The eastern section of the Union affords at this time a plain and lamentable proof, that a single Seminary of learning; when placed in hands able and disposed to wield it for such purposes, may, within a very little time, lessen unspeakably the standard of public morals, and abolish every thing save the mere name of christianity.

Seeing therefore that the Synod have been compelled to witness the introduction and organization of a similar system within their own immediate limits, and within the walls of the only institution to which the people of the west generally have been accustomed to look up as the guardian of literature, they cannot but deem

it their immediate and indispensable duty, to take such other measures as the nature of the case demands, for the counteraction of the existing evil.

While the Synod feel disposed to cultivate sentiments of the most cordial charity toward every denomination of christians, who hold the fundamental doctrines of the gospel, they cannot forbear declaring that they esteem the temporizing sophistries of Socinianism utterly subversive of the whole system of christianity; and that on this subject, they are happy to remember, that there is a perfect coincidence of sentiment between themselves and all the Protestant evangelical churches of every denomination.

When the Synod recollect, that over those funds collected by their zeal and industry, their influence was exercised, with a single view to the best interest of the community, and that their exclusive control over any portion of those means was most cheerfully relinquished when a prospect of effecting the same great object on broader principles and a more extensive scale was presented, they feel confident that they will be accredited by every candid and charitable member of the community, when they declare, in that appeal which they are about to make to the religious public, they are not influenced by personal or sectarian views, and that their sole motive in determining to reserve to themselves the control of the contemplated institution of learning, is the danger of having the funds which may be called for its benefit perverted to the promotion of objects different from and opposed to those first contemplated, as the funds of the Kentucky Academy, once under our control have been.

The Synod, desirous of affording to the youth of the West the opportunity of a liberal education under circumstances calculated to guard their morals and best interests from those snares which are now planted in the principal seat of science amongst us, do, humbly trusting in the blessing of Almighty God, and in the patronage and liberality of an enlightened and religious public, unitedly and unanimously agree to establish a seminary of learning, on the following plan, viz:

1st All the trustees and officers of the institution, shall at first be chosen by the Synod, and if therefore otherwise appointed, shall be subject to the confirmation of the Synod.

2d. The literary course in this Institution shall be that prescribed in the most approved colleges in America.

3d. A course of biblical learning, a brief view of ecclesiastical history, together with the evidences of christianity, shall be punctually attended to.

4th. No religious principles that are peculiarly presbyterian, or which are not recognized by the confessions and standards of the great body of Protestant and Evangelic Churches, shall be inculcated in any of the literary

classes in the seminary. But if the Synod shall at any time hereafter see proper to engraft upon this institution a Theological course, for the purpose of accommodating students in Theology, they do not by this article preclude themselves from shaping the instructions of the Theological classes according to their own peculiar principles.

5th. No change shall ever take place in the four first articles of the original compact, but by the unanimous concurrence of the Synod and Trustees.

6th. The site of the Institution shall be within one mile of the town of Danville.

7th. The college shall be known by the name of the "College of Kentucky."

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Report of the Prudential Committee concluded from page 119.

From the Panoplist.

FOREIGN MISSION SCHOOL.

This interesting Seminary appears to be rising in favour with God and man. The present number of pupils is twenty: six from the Sandwich Islands; two from the Society Islands; one from the Island of Timor, a Chinese in language; and one from Bengal; one from Malaya; six American Aborigines, of different tribes; and three sons of our own country. Of the whole number, eight are church members, of whom four are from the Sandwich Islands; and several others shew marks of different degrees of religious seriousness. The Rev. Mr. Dagget, the principal, in an official communication just received, says, "the scholars appear to maintain a great deal of harmony in their intercourse with each other, have been punctual and attentive at all seasons of devotion and religious instruction, and their general deportment as well as their application to study, has been very satisfactory."

Amid the gracious smiles of Heaven, with which the seminary has been favored, and which claims the most grateful acknowledgements: it has experienced, a deep affecting frown, which calls for profound submission. On the 17th of February, Henry Obookiah, the eldest and most extensively known of the members from the Sandwich Islands, was taken from the midst of his companions, from the affections and hopes of his patrons and friends, and from all terrestrial scenes. His sickness was a fever, which he bore with exemplary patience, with cheerful resignation, and with an elevated and animating hope of a better life. He died as a Christian would wish to die. His divine master knew well whether to send him back to Owhyhee, to publish salvation to his perishing countrymen, or to call him to higher scenes, in another world; and equally well does he know how to make his death redound to the good of his surviving school-fellows and friends, and to the furtherance of the great cause, to which he was so ardently devoted.

NEW MISSIONARIES.

The abundant grace of the Lord Jesus, continues to be displayed in bringing forward young men of devoted hearts, and furnished minds, to bear his name to the distant heathen. —Messrs. Plymy Fisk, Levi Spaulding and Miron Winslow, now closing their studies at Andover, and Alfred Finney regular licentiates for the ministry, have offered themselves to be employed under the patronage and direction of

this Board, severally with ample testimonials. And not a smaller number, now in a course of preparation, have made known their settled purpose of offering themselves in due time.

FUNDS.

The donations to the Board, within the year past, have amounted to more than *thirty-two thousand dollars*, and other sources of income to about *three thousand*. Though the receipts have surpassed those of the preceding year about *five thousand dollars*, they have fallen short of the expenditures, which amounted to more than *thirty-six thousand*.

The number of auxiliary associations under different names, which bring their collections to the Treasury of the Board, is about *five hundred*.

From year to year, as to the plans and operations of the Board are extended, and its establishments and labourers are multiplied, the expenditures are of course and of necessity proportionably increased; and as the work proceeds it must continue to be so. On this account, however, there is no cause of discouragement. Hitherto the liberalities of the Christian community have answered in a measure the demands for them; and there is good ground for the confidence, that they will yet be more and more abundant.

It is as certain as any mathematical demonstration that the Christian world is amply able to supply the means for evangelizing the many millions of the heathen. The duty is clear and imperious. *Jesus Christ is Lord of all*. The silver and the gold are His—the world with all its fulness is His; and His high command that His gospel should be preached to every creature, puts in most sacred requisition the necessary means for the purpose. No man can be justified in withholding his due proportion; no one is impoverished, or will be impoverished, by complying with the requisition in its utmost extent; every one who obeys it with a true and cheerful heart, will receive manifold more in this present world, and in the world to come, life everlasting.

To many, indeed, the spirit of this new era, as was that of our Saviour's ministry, may be like new wine to old bottles—if occasionally infused into them, it soon may be gone. But in others it will remain; and the numbers of those, in whom it will be preserved, and be like a springing well, will be continually and rapidly increasing.—Views and feelings and habits, suited to the advancing and brightening era, will grow, be propagated, and prevail. Christians will learn what is meant by not living to themselves; for what other and higher purposes than merely a temporal support for themselves and families, and a hoarded provision for those who are to come after them, the bounties of Providence are bestowed upon them; and in what ways, and by what means, not limiting their beneficence to the narrow circles of their immediate connections or communities, they may do good unto all men "*their merchandize and their hire shall be holiness to the Lord; it shall not be treasured nor laid up.*" They will not give grudgingly nor sparingly; they will not wait to be solicited, but will come forward with their *free will offerings*, with singleness and gladness of heart, and fill the treasury of the Lord to overflowing. The cause is worthy. The treasures of Heaven have been freely given for it; and the treasures of the earth will not always be withheld. There is every reason for animated confidence, and increased exertion; but the confidence must take hold on the

all sufficiency of Zion's Redeemer and King, and the exertion must be made in His strength, and with humble and prayerful waiting on His will.

In behalf of the Prudential Committee.

S. WORCESTER, Clerk.

New Haven, Sept. 10, 1818.

EXTRACT FROM THE SECOND ANNUAL REPORT OF THE MANAGERS OF THE FEMALE DOMESTIC MISSIONARY SOCIETY OF PHILADELPHIA.

"The poor have the gospel preached unto them."

[We render our thanks to our attentive correspondent and friend who sent us the pamphlet from which this extract is made.]

"The Lord hath looked down from the height of His Sanctuary," and hath graciously permitted the managers of this society, to convene a second time, with their generous patrons, to render an account of their general proceedings for the past year:—an account, of works which, though we are sensible they have been deficient, and performed in weakness, yet we trust will be raised in power.

In the first report of your managers, you were informed that Mr. F. G. Ballentine was the Missionary recommended by our committee of examination, and accepted by us, with a hope that he would be instrumental in unfurling the banners of the cross, and in erecting a lasting monument to the victorious grace of Jesus, our Great High Priest, our Mediator and Redeemer. The same missionary is still employed.

The first thing which engaged the attention of the board, after the annual meeting, was the appointment of committees to visit the poor, with Mr. Ballentine, in different quarters of the city and suburbs, for the purpose of conversing with them on religious subjects; and for distributing bibles and tracts amongst them.

In December, a discourse was delivered by the Rev. Dr. Broadhead, for the benefit of the society. He affectionately plead their cause, and encouraged the managers to persevere in their undertaking. The funds were considerably augmented by a collection taken up at this time.

We feel impelled to record, a second time, the liberality of Thomas Montgomery and George Latimer, Esquires, in their distribution of a legacy left by Robert Montgomery, Esq. for charitable purposes.

A Sabbath school was opened at Moyamensing, and conducted by two of our managers. Here, a poor woman, rather advanced in life, commenced her learning. The alphabet of her native language was all she had ever acquired. She rejoiced at the opportunity of receiving instruction; and said, "little did I think that I should ever be able to read a Bible which I have long had in my possession."—So great was her assiduity, that on the tenth Sabbath of her attention, she read the fifth chapter of Matthew.

In January, our Missionary and visiting committees were compelled to relinquish their stated visits at the Alms House, on account of the fever which prevailed there. Indeed, it was deemed most prudent, by the managers of that institution, to prohibit any assembling in the house, for public worship, during the prevalence of the dreadful malady.

The Missionary was under the necessity of giving up his visits to the Jail, for the same reason.

It is grateful to our feelings to relate that in the congregation, of which the Rev. Dr. Ely is Pastor, a Male, and a Female Juvenile Society, were formed in March last, auxiliary to ours. Thus are we encouraged to be "diligent in well doing," by little ones, of whom Jesus said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

When little children early bring
Their off'rings to the Lord,
They glorify their Saviour King.
And trust His holy word.
His promise sure, shall ever stand;
His kingdom shall not fail:
Thy heart, my child, as well as hand,
Must thy Redeemer hail.

From the time of those societies being organized, our Missionary has delivered an address to them, on the last Saturday afternoon of every month; when they collect all the poor children, whom they can induce to attend with them upon the ministry of reconciliation.

The Sabbath School at the corner of Juniper and Race streets, is still continued under the direction of one of our managers. One little girl, who had not been remarked for any thing but her steady attendance at the school, was taken ill; and during her illness, expressed much gratitude at having been admitted as a scholar. Before the close of life, she gave evidence of the fruit of the excellent instruction which she had received at the school.

The church in Spring Garden (mentioned in our first report) was completed, and opened for public worship in May, 1818. Since that time, a Pastor has been stationed there; and we no longer consider that part of the city as Missionary ground.

The Sabbath School, raised by our Missionary at Spring Garden, was likewise relinquished by him; but it is kept up by the members of the church.

May the Almighty still continue to prosper this part of his vineyard, upon which he so graciously smiled in the commencement; and may many, very many be added to the church, of such as shall be saved.

"Thus may the church below,
Resemble that above,
Where streams of pleasure ever flow,
And every heart is love."

The Sabbath School at Moyamensing, became very flourishing and encouraging. The people frequently called upon our Missionary to devote more of his time to them.—We trust that a power, greater than the voice of man, induced us to listen to their call. The prospect soon became very encouraging;—numbers attended on Sabbath afternoons, and on Sabbath evenings, to the overflowing of the house.

An evening prayer meeting, in the week, was also opened at the same place, and has been well attended. Several ministers of the city have kindly officiated, when our Missionary has had other appointments to fulfil, or when indisposition has prevented his attendance.

On the 14th of October last, a public meeting was held in Moyamensing, agreeably to previous notice, by persons attached to the ministry of Mr. Ballentine, to take into consideration the expediency of forming themselves into a regular church; and a petition was drawn up, which was speedily signed by sixty-three persons, principally heads of families; forty-seven, or fifty of whom were not even pew holders in any church.

The following week the Petition was forwarded to the Presbytery of Philadelphia; the prayer of the petition was granted, and the petitioners taken under the care of that judicatory, with a view to their being duly organized as the first Presbyterian church in Moyamensing. Preparation is now making for the organization of this church, which we expect will be accomplished, by measures taken at the adjourned meeting of the Presbytery, on the 10th of the present month.

In this region, there are many (as it is elsewhere indeed,) many who have felt, and too many we fear, who still feel, very little concern about the things that belong to their eternal peace. At the same time, we are constrained to rejoice, that there are not a few praying souls among them, who look not alone to their own salvation; but who cherish a christian interest in, and have prayed for, that of others. That great Being, who is the hearer of prayer, will not let their petitions return unto them void.

"Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

At this time, the awakened attention of numbers, affords a flattering hope that the clouds and mists are passing away, and that the bright beams of grace and mercy, will ere long shine resplendently on their souls, and give them a saving knowledge of Jesus, our Great High Priest, our Intercessor and Redeemer, who has never said unto any, "seek ye my face in vain."

In September, it being reported that the Almshouse could be visited in safety, the managers again resumed their visits. Mr. Junkin has kindly attended, several times, with them. Many of the poor were rejoiced at their return, and expressed a hope, that there would not again be any interruption to the regular visitations.

Quarterly prayer meetings have been attended by the society, in different churches.—A glow of gratitude has filled our heart in observing the readiness with which the Ministers of Jesus have come out, at such times, in the name of their master, to intercede with the hearer of prayer, for a blessing upon our institution;—to encourage us to persevere with vigour in our undertaking; and to plead the cause, warmly espoused by those, whose sphere of action allows not of their appearing personally before the public, themselves, to plead for the Redeemer's kingdom.

We are not unthankful for the addition to the funds of the treasury, by the collections made at their quarterly meetings.

The labours of our missionary have been incessant; except, when indisposition has intervened. The few particularized, are only the most prominent of his engagements; an enumeration of the whole would be tedious, and unnecessary in this place.—We trust that his exertions have not been in vain; but, that he has been an instrument, under God, in building up waste places;—in comforting the afflicted; encouraging the weak; and in convincing some of the importance of choosing that good part which shall not be taken away from them.

In justice to our Missionary, and to our own feelings, we would here offer our unfeigned, grateful acknowledgments, for the interest which he has taken in society; and for his christian solicitude for all those, who were ignorant of the necessity of leading a holy life.

HEATHEN CRUELITIES.

Extract of a letter from the Rev. J. M. Peck, Baptist Missionary at St. Louis, dated Aug. 18, 1818.

Some weeks ago Manuel Lisa, Esq. returned from a trading voyage up the Missouri, and brought with him a band of the Pawnees. The Pawnees live south of the Missouri, and between that and the river Platte. They are at war with the Spaniards of St. Fee. Lately they killed seven Spaniards, and took prisoner a boy 10 years of age. They worship as their chief God, the planet Venus, or the morning star, which they denominate "THE GREAT STAR," and to which they offer human sacrifices.—This boy they devoted to their God, and was about to offer him, when M. Lisa arrived, purchased the boy and brought him to St. Louis. Some time ago this sanguinary band took a Pado woman prisoner, and devoted her to sacrifice. As she was pregnant, the diabolical rite was put off till after her delivery. As soon as she recovered she stole a horse and made her escape. Being obliged to leave her babe in the hands of those bloody idolaters, it was immediately transfixed to a sharp pole, and in this situation offered to "the Great Star." Parents, mothers, do you love your children? does the innocent prattle, the artless smile, the playful gestures of your children fill your breasts with exquisite delight? Oh! think of these wretched Pawnees who sacrifice more or less children every year to an imaginary deity. Oh! ye young men, who have devoted, or are about to devote yourselves to the work of the ministry—will you prefer the ease and the enjoyments of civilized and christian society to a few privations and hardships, and suffer these Pawnees to go on from generation to generation murdering women, sacrificing children—and not feel one anxious desire to teach them the knowledge of a Saviour?

A direct communication, by means of the United States' trading post, is now open into any part of the Indian country, and all that is wanted, as it respects means, is *Missionaries to enter the field.*

In fraternal affection, yours, &c.
J. M. PECK.

LONDON JEWS' SOCIETY.

Extract of a letter from the Rev. Nehemiah Solomon, (a converted Jew and Christian Missionary,) dated St. Petersburg.

My dear Sir—You will doubtless have heard before this, that I am now separated from my dearest friend Mr. Way. Truly it was a new trial to me, and nothing but a strong sense and conviction that it is my duty to do so would have supported me under it. It would indeed be unreasonable to expect that any material or visible effect should have been produced in the short time which we spent amongst the numerous Jews in Poland. We could do no more than distribute the word of God largely amongst them, converse with individuals, and speak a word in season wherever opportunity was offered us: but I can truly say, and I rejoice to say that even in this short time we have seen and heard enough to convince us forcibly that there is a great work to be done in that country, a work which loudly calls for the attention of christians of every denomination, for the peculiar attention of British christians; and need I say, for the more immediate attention of the London Society. Surely there never was a

glorious field for the exercise of christian charity, christian zeal and christian hope. Nothing short of a Missionary field is here presenting itself to our view, and it is time for your society to extend her views beyond the ocean that surrounds you to the lost sheep of the house of Israel which are scattered on the immense continent. I will not stay now to draw a comparison between the Jews who sojourn in your Island, and those who fill the country of Poland, but suffice it say that leaving the number out of the question, their character, their general views, their tenets, and their respect for and ideas of religion are totally of a different nature and such as, in my humble judgement, are incomparably more worthy of our notice, and calculated to animate us with far greater hopes of success, provided proper attention is paid them, and proper means of grace offered them.

I have drawn up a concise journal from Moscow to Odessa, with some remarks for the use of his excellency Mr. B. Papoff, a copy of a part of which I send you enclosed, the rest shall shortly follow. It will not be new to you after Mr. Way's communication, but if it can be of any use I shall rejoice."

Further he says:

"I hear you are printing off another edition of the Hebrew Testament; pray let your committee remember that an edition of a Jewish German Testament is indispensably requisite. Should you print Luther's translation merely with Jewish German types, it will be of use only in Germany: in Poland the unlearned Jews, and the women, have a totally different dialect peculiar to themselves, and will in no wise be able to understand Luther's language which is pure German. Should Mr. Pinkerton not find the copy he talked of at Berlin, I shall as soon as I am settled, commence a translation of the gospels, and my model will be the translation of the Old Testament in the language which is still existing, and revered among the Polish Jews. It is in a measure my native language, and with the assistance of some Polish Jews I hope to effect it."

To the Rev. C. S. Hawtrey.

It will be satisfactory to our readers to be informed that previous to the receipt of the above, the committee of the London Society had resolved to establish the Rev. Mr. Solomon as a missionary to his brethren in Poland, for which he seems to be prepared by the providence of God.

MILTON FEMALE SABBATH SCHOOL.

We are indebted to the superintendants for the following information. The school has been in operation one quarter, and the number of scholars has increased from 40 to 76. It is proposed to divide them and make two schools, for the better management of the children. Three of the girls have been advanced to the posts of teachers of the fourth class. The teachers seem to be much interested in their vocation.

PLEASING INTELLIGENCE.

Extracts of a letter from the Pastor of the Presbyterian Church in Columbia, Lancaster County, Pa. to his friend in this city, dated January 18, 1819.

"... We have strong hopes that the Lord is about to visit this portion of his vineyard. Our congregation, which appeared to be losing ground, is reviving in numbers and in the spirit of zeal. Never has there been in this town and the neighboring towns such a

serious attention to the Word. I have to speak five or six times a week, at different places and times. All societies seem to be coming up out of the dust. The Friends are much revived too. A number of public Friends visited me in my own house last Friday. A number of the neighbors were in and five Friends, (one a female) a Methodist, and a Presbyterian spoke. Last night (Sunday) we had the largest meeting in our place of worship, that was ever seen in this town.* Three friends spoke, one a female; she also prayed as did also a man of that society. Two Methodists spoke and one prayed—and I was also constrained to say a little. It was the most interesting meeting that I ever witnessed. Solemnity reigned over the immense assembly. Peace and harmony seem to be the order of the day among the different societies here. This I believe is the Lord's doing; and I humbly trust, that the happy meetings which we have lately had, are first fruits of more glorious days to come. Upon the whole we feel encouraged to hope for better times. Our people are anxious for father Eastern to visit us; do try and prevail on him to come and spend a week with us.

"Our Sunday School amounts to nearly two hundred, and we expect it will increase to three. We are about forming schools in the neighboring towns. * * * * * We must have a missionary in this country. I preached yesterday to about five hundred at a funeral about six miles from this place, on the other side of the river, many of whom I have reason to believe never heard an English sermon before in their lives. On account of the destitute condition of many places in this vicinity, I feel it my duty to preach abroad; but I think the Missionary Society ought to do something to supply these destitute places.

Religious Remembrancer.

* The meeting was called by the Friends.

THE DOCTOR.

A lady in the vicinity of —, being visited with a violent disorder, was under the necessity of applying for medical assistance.—Her apothecary, being a gentleman of considerable latitude, in his religious sentiments, endeavoured, in the course of his attendance, to persuade his patient to adopt his creed as well as take his medicines. He frequently insisted, with considerable degree of dogmatism, that *repentance and reformation were all that either God or man could require of us; and consequently there was no necessity for an atonement by the Son of God.* As the lady had not so learned Christ, she contented herself by following his medical prescriptions, without embracing his creed. On her recovery she forwarded a note to the doctor, desiring the honor to have his company to tea, when it suited his convenience, and requested him to make out his bill. In a short time he made his visit; and the tea-table being removed, she addressed him as follows: "My long illness has occasioned you a number of journeys; and I suppose, doctor, you have procured my medicines at considerable expense." The doctor acknowledged, that good drugs were not obtained but at a very high price.—Upon which she replied, "I am extremely sorry I have put you to so much labour and expense, and also promise that in any future indisposition, I will never trouble you again.—So you see that *I both repent and reform, and that is all you require.*" The doctor immediately shrugging up his shoulders, exclaimed "that will never do for me."

IRELAND.

Thaddeus Connolan, an Irishman, formerly of the Roman Catholic persuasion, but who, by reading the scriptures in search of arguments to confirm himself in his creed, became a convert to the protestant religion,* has been eminently useful in furthering the cause of the Bible among his countrymen. On receiving the truth himself, he gave to his mother and sisters all his property. He has been twenty-five years wandering from cabin to cabin, among the poor native inhabitants, for the benevolent purpose of teaching them to read, and explaining to them the scriptures. In order to dispose them to learn to read, he exhibits to them their native language in its native character, to which they manifest a strong predilection. He reads to them, in an Irish Bible, some striking passages calculated to awaken their admiration, and enkindle a desire to peruse the precious volume themselves. He then offers to teach them to read, without reward, on condition that every pupil shall engage to teach twenty-four more. He is careful not to interfere with the religious opinions of any; but let the Bible, with the blessing of the Holy Spirit, do its own work, as it did on his understanding and heart. He has thus taught, or been the means of teaching, upwards of forty thousand of his poor countrymen, to read that word which is able to make them wise unto salvation.

* Note by the Editor: From a lady of a neighboring town, formerly of Ireland we understand that Mr. Connolan's conversion was in this wise. He together with many other young students in Theology, on their voyage from France to Ireland were overtaken by a dreadful tempest. They were thrown into fearful alarm. Mr. C. observed, with surprise, that two Protestant ladies on board were quite calm. Safely landed and seated by a fire, he asked one of them the cause of that tranquillity which he had noticed. She said that she confided in the protecting care of her God. He asked why then he and his fellow students should not have been animated by equal confidence. She replied, *it is not in the nature of your religion to impart such trust in God.* This remark in connexion with what he had witnessed made a deep impression on his mind. In consequence he very seriously examined the scriptures to ascertain the truth, and the result we have in the article.

The treasurer of the American Bible Society acknowledges the receipt of \$3480 98 for the month of December.

PROMPT REPARTEE.

A clergyman eminent for his talents and piety when preaching upon the divinity of Christ was hissed at by a number of his hearers. The good man's friends were much affected with such daring insolence, and afterwards expressed their sorrow to their venerable pastor. To which he immediately replied, "I have been bruising the head of the old serpent, and no wonder you heard the hisses of the generation of vipers."

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* * * All communications, (free of postage,) to be directed to the Editor at Northumberland.